

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 16, Vol. ii.]

BELFAST, APRIL 1st, 1882,

[For Gratuitous Circulation

THE arrangements for the Anniversary of the Unitarian Society will be seen in our advertising columns, and we hope they will be duly noted by all our readers. We must try to make this fifty-first anniversary of the Society in all respects worthy of the occasion. Good work has been done, and the Society is in a vigorous condition. We trust that our friends both in town and country will make such arrangements as will enable them to be present at the various services and meetings. We are expecting representatives from England and Scotland, and we hope our local friends will meet in full force.

At the Committee Meeting of the Society, held on the 29th ult., at which a large number of the Members were present, the draft report for the Annual Meeting was read and approved. A statement was made respecting the satisfactory progress of the Society, and evidence was supplied that in every department there were proofs of vigour and usefulness. We do not wish here to anticipate the statements of the report nor to speak of arrangements not yet completed, but we think our friends will feel, as time goes on, that the Society is gaining ground and doing an increasing amount of good.

ONCE more we remind our readers of the National Conference which is to be held in Liverpool on the 18th, 19th, and 20th April. The basis of the Conference is broad enough to include all honest religious thinkers, and no one will be met at the door with any inquiry about his creed, or any demand that he should define his Christianity. We may expect to find present representatives of every school of thought among us, and doubtless amid all diversities there will be a divine spirit of unity.

We desire to intimate to all our friends who intend being in Liverpool at the approaching Conference that arrangements have been made with the steamship company whose vessels sail direct, by which return tickets can be had at single fares, by applying, not later than the 16th inst., to Mr. R. M'Calmont, 16 Queen's Arcade.

OUR readers will learn with deep regret that Mr. E. A. Fuhr and his family are leaving Belfast, in order to reside for a while in Germany. Unhappily Mr. Fuhr's health is not in a satisfactory state, and the change to his native air, and rest for a while from business cares will, it is hoped, prove of great service to him. His friends, and they are many, are all hopeful that after a year's absence he may be found among them once again. In the meantime he and Mrs. Fuhr, and their family will be greatly missed. Mr. Fuhr has been one of the most earnest of workers, a man always found on the side of liberty, and always searching for the truth. Ready of speech, careful in thought, prompt in action, he had proved himself a true Man, a brave Soldier, and an earnest Christian. He will be missed in all our Societies, in many of our Committees, in all our literary and musical circles, in the Church, in the Sunday School, in the Home. Wherever he goes he will carry with him the loving wishes of many, and the heartiest prayers for his speedy restoration to health and his return to Belfast. Meantime, we wish our good friend, "God speed."

THE Sunday Evening Lectures of the Rev. J. C. Street in Rosemary Street Church have continued to attract large audiences during the month of March. The subjects treated by the Preacher have been—March 5th, "Creed and Character;" 12th, "The Road to Ruin;" 19th, "The Path of Honour;" 26th, "Motes and Beams." A very strong wish has been expressed that these lectures should be published, but Mr. Street is unwilling to consent. It is gratifying to note the large numbers of young men at these lectures, and to see that many of them are most regular in their attendance. It is hoped that the seed sowing will result in a harvest of righteousness.

WE learn with pleasure that the Vigilance Committee—consisting entirely of young men—in connection with Mr. Street's Church continues its most useful work; and that it forms not only a bond of union among the young men them-

selves, but also acts as a useful means of communication with a large number of the young men who attend the Sunday Evening Lectures. We wish there was such a committee connected with all our churches.

THE *Belfast Daily Post* has commenced its career. It begins well, and we hope it will have a history of great usefulness.

WE notice with pleasure that Mr. A. M. Porter, the new Solicitor-General for Ireland, is winning distinction for himself in the House of Commons. The honourable gentleman has evidently a great career before him.

THE Archbishop of Dublin is made a Cardinal. He seems to be a wise and temperate man, and is exercising a moderating influence upon his co-religionists.

THE recent speech of the Rev. J. C. Street at Padiham has called forth strictures in one of our London periodicals. His protest against disunion among brethren will not be without effect; and we may be sure, no matter what efforts are made by the dogmatists among us, unity, and not separation, will be the watchword of our Free Churches.

AT the usual weekly meeting of the Rosemary Street Mutual Improvement Association, held on Monday evening, March 6th, a paper, entitled "The Present Age," was read by Mr. William Beck. The essay was an able and eloquent composition, and treated of the advance made in this century in a clear and concise manner. A discussion on the paper followed.

The Annual Concert of the Association took place on Monday evening, March 13th, in the Rosemary Street Lecture Hall, and in every respect was a decided success. A carefully selected programme was rendered by members and friends in a most efficient manner. The chorus consisted of about thirty voices, Mr. Richard T. Allen, organist of Second Congregation, conducting. The audience was very large—the Lecture Hall being crowded—and displayed its hearty appreciation of the musical treat provided by applauding enthusiastically.

On Monday evening, March 20th, there was a discussion on the question, "Should the House of Lords be abolished?" Mr. F. D. F. O'Connor opened the debate in an able and argumentative

speech, advocating its abolition, and was followed by Mr. Liversedge, who spoke in defence of the Upper Chamber. The other speakers who took part in the debate were—Messrs. James M. Darbishire, H. Darbishire, W. J. Roche, and the President.

On Monday evening, March 27th, owing to the absence of Mr. Max Veitel, who was to deliver a lecture on "Protection and Free Trade," Mr. F. D. F. O'Connor, at very short notice, kindly consented to provide a paper for the Society. He chose for his subject an estimate of the character of some heroes of the Bible, and treated it in an uncompromising and fearless spirit. An animated discussion on the address ensued. At this meeting Mr. E. A. Fuhr's resignation of the office of vice-president was received, and accepted by the Association with deep regret.

THE week-evening Lectures conducted by Ministers of the Non-Subscribing Association came to an end early in March. The weather was bad, and the attendance was small. Altogether the effort was scarcely worth making; but good was intended if not done. Perhaps in some other and better way the promoters of this movement may find means and a sphere of usefulness. We would advise them to make some earnest and sustained effort in towns where we have no congregation, in order that they may create one, or to bend their energies upon some decaying congregation connected with their organization, that they may send into it new life and power. We regard, however, the effort just concluded as an indication that a desire for work is growing up in the midst of our Presbyterian friends.

THERE is not in our Unitarian body in England a more earnest and devoted man than Mr. George Lucas of Darlington. His works have stamped him as a faithful and godly man. But we do not like to see him allied with those who will not be satisfied until our Churches are rent asunder. His recent sermon on "Why should there be a Unitarian Church in Darlington," is an earnest plea for such a church, but is sadly marred by its attacks upon the "advanced" men, and by its evident aim to make a dogmatic basis of communion. It cannot be. The day for a "shibboleth" among us is forever gone. Thank God for it!

THE *Unitarian Herald* of the 25th of March contains a full report of a sermon on "The Immortal Life," preached by the Rev. J. C. Street at the recent Anniversary of the North East Lancashire Unitarian Society. We give an extract from it in this number.

WE notice that the Rev. R. C. Smith, formerly of Hopeton Street, Belfast, is going to Stannington, near Sheffield. We wish him success in his new sphere of work.

THE Oath Question still keeps Northampton only half represented in Parliament, and furnishes a plea for a good deal of hypocrisy, and double dealing by unprincipled politicians. Only for a time can the loose rags of intolerance be permitted to flutter over the doors of Parliament. Patience and persistence will eventually remove them.

THE Lords have been trying, under the baleful leadership of Lord Salisbury, to injure and, if possible, destroy the Irish Land Act, but the Commons, led by Mr. Gladstone, have shown their determination to uphold the great work of last Session, and by a large majority have condemned the action of the House of Peers. The Lords have again been shown that the day of their power is passing away, and that the people are the true rulers of this great Empire. Leaders like Lord Salisbury are sure to land their followers in a ditch.

BOOK NOTICE.

"*The Bible.*" A Lecture by the Rev. FRANK W. WALTERS. 16 pp.

A VIGOROUS and trenchant treatise boldly conceived and manfully and reverently expounded. It deals honestly with the good old Books, and in doing so discovers how precious are the truths which they contain. The writer says—"when the superstition of the Bible is gone; when we no longer worship it as a fetish nor exalt it as infallible truth, then it will be to us the Bible, the Book of Books, sacred for its age, dear for its humanity, and precious as a treasure-house of religious thought and life." The little tract will be found pleasant reading, and of great value for circulation among those who, through bad training, have such false views about the Bible. We hope that there will be a great demand for it. It may be had at the Depository, 16 Queen's Arcade, for One Penny, or 6/- per hundred copies.

EXTRACT from a Sermon on "The Immortal Life," by Rev. J. C. Street :—

"It is affirmed that it was Jesus who brought life and immortality to light, and that the assurance we have of the glorious truth is that he rose from the dead. Now the first of these statements would imply that before the time and teachings of Jesus there was no belief in the doctrine of the Immortal Life in the world. And many theologians, in order to maintain their position, learnedly ignore the facts of history, and declare that such was actually the case. Certainly this would be needed to be indisputably established if the claim made by many Christians on behalf of Christianity be allowed. But facts will not warrant such a statement. While it may safely be affirmed that among the Jews, for a very long period, there was no declaration of a belief in such a doctrine, and certainly no thrusting it forward as one of the grand doctrines of religion, it is equally certain, and beyond any reasonable doubts whatever, that for upwards of three hundred years before the birth of Jesus, the doctrine had entered into the very life of the Jewish people, and become part and parcel of their religious being. The literature of Judaism, between the last book of the Hebrew and the first book of the Christian Scriptures, is full of that doctrine, and you would not find a devout Jew now anywhere throughout the world who would not affirm that the doctrine of a life beyond the grave is one of the peculiar and proud distinctions of his glorious religion. On the other hand it cannot be denied that the same doctrine is found long prior to Christianity among the Aryan races, and that by the Ganges and the Nile it was unequivocally taught, and that among many races it was set forth with fulness, boldness, and authority. All this long before Jesus, the great herald and prophet of absolute religion, appeared. And since his day, but in regions outside his influence, and among peoples untouched by Christianity, the same doctrine is held in unquestioning faith and sincerity, a well spring of joy and hope to all. It cannot, therefore, be rightly and truly affirmed that we owe to Christianity alone the proclamation of this blessed doctrine. It was taught long before the birth of Christianity, and has been taught in regions far outside the boundaries of Christianity, so that there have evidently been many ways by which this grand result has been reached. The second general statement is that the doctrine is established by the fact that Jesus rose from the dead. This is made the shibboleth among Christians. It is no longer, do you believe that there is an immortal life, but do you believe it because Jesus rose from the dead? A very different, much less important, but far more embarrassing question. Many who believe in a future life, and believe also that Jesus rose from the dead, do not believe the former because they believe the latter. They believe both in the doctrine and in the fact, but do not see any relation between the two. Others, again, believe the doctrine, which is the important matter, and deny the so-called fact, while a great multitude, like myself, not only

believe in the inspiring doctrine of the future life, but believe that Jesus, like all the other sons of men, after passing through the gates of death, entered at once upon the immortal life. They do not think that the body which died rose again, nor do they believe that any of the bodies which die will rise again. These bodies are not the immortal part. If they did rise from the dead, being still mortal bodies, they would die again. And what gain would this be? It would teach nothing as to the Immortal Life, and throw no light over the darkness of the tomb. This is confusing two altogether distinct doctrines—the one the immortal life of every being—the other the resurrection of the body. The former doctrine binds religious believers all the world over into a bond of union, the latter splits them up into fragments. The mixing up of the two by Christian theologians, and the insistence upon the acceptance of both as parts of one doctrine has led to endless disputations. And of what good has this been? It has split Christians up into sects, it has made men look askant at each other, it has made them forget or undervalue the great verity while they have been proclaiming from the house-tops what is of little moment, and it has given another illustration of that extraordinary folly which will insist upon finding causes of quarrel even when on sublimest matters men are actually agreed. Why should we not, one and all, fall back upon that which unites us? By various ways we have all reached the same blessed reality—the belief in an eternal life. That life rises above us radiant as the noon-day sun. It gleams in upon our darkest hours of sorrow, and floods us with rays of golden splendour; it flashes full across the pathway of our life, and enables us to see our way among the tangles and cares; it eradicates every trouble, brightens every woe, sanctifies every bereavement, and it opens out to our eager spirits a realm of everlasting blessedness and unclouded joy. Can we not rejoice with one another over our glorious doctrine and thank God that by any agency he has made it known to us? If we have journeyed by different roads have we not all safely arrived? If we have differed as to our methods are we not agreed as to our conclusions? And if we even differed about both to what good result would our disputations lead? So far as Christianity is concerned, it is easy, I think, to point out the position it occupies with regard to the doctrine of the future life. That doctrine, though it did not originate in Christianity, and existed in the world ages before Christianity, yet never before and never since received such a majestic and commanding proclamation. Jesus takes up the doctrine and breathes into it a fulness and power of life which makes it one of the most vital truths that man's nature has known, and Paul, with passionate eagerness, thrusts it into the forefront of religion, and holds it up as the crown, the joy of the Christian. To Christianity the doctrine owes a wide acceptance, and there is a very true sense in which Jesus may be said to have "brought life and immortality to light." Taking up floating hopes, wandering beliefs, and eager conjectures he embodied them in a great affirmation, and sent it through the ages with ever-greatening power—while now it rises serenely above all our hopes

and fears, and tells us of pleasure beyond compare, of progress that shall know no end, and of life that shall find no boundary.

"For this life is but being's first faint ray,
And heaven on heaven make up God's dazzling day."

We may not be able to adopt the daring imagery of Doddridge and say,

"Ye stars are but the shining dust
Of my divine abode,—
The pavement of those heavenly courts
Where I shall see my God!"

But we shall thoroughly sympathise with the spirit that breathes through his lines, and feel that like a thousand other poetic similes they are only poor attempts to define the ineffable and inexpressible realities of the life of the soul. Meanwhile, ignoring differences and disputations, I thank God that in this doctrine of a future life I touch one of the verities of absolute religion which is confined within the limits of no single creed, and bound up in the destinies of no single race, but belongs to the faith of all, and lifts up and glorifies the life and future of all humanity."

SELECTION.

We say the old forms of religion decay, and that scepticism devastates the community. I do not think it can be cured or stayed by any modification of theologic creeds, much less by theologic discipline. The cure for false theology is mother wit. Forget your books and traditions, and obey your moral perceptions at this hour. That which is signified by the words "moral" and "spiritual" is a lasting essence, and with whatever illusions we have loaded them will certainly bring back the words age after age to their ancient meaning. I know no words that mean so much. In our definitions we grope after the *spiritual* by describing it as invisible. The true meaning of *spiritual* is *real*; that law which executes itself, which works without means, and which cannot be conceived as not existing. Men talk of "mere morality," which is much as if one should say "Poor God, with nobody to help him." I find the Omnipresence and the Almighty in the reaction of every atom in nature. I can best indicate by examples those reactions by which every part of nature replies to the purpose of the actor, beneficently to the good, penally to the bad. Let us replace sentimentalism by realism, and dare to uncover those simple and terrible laws which, be they seen or unseen, pervade and govern. Every man takes care that his neighbour shall not cheat him; but a day comes when he begins to care that he does not cheat his neighbour. Then all goes well. He has changed his market cart into the chariot of the sun. What a day dawns when we have taken to heart the doctrine of faith; to prefer as a better investment being to doing; being to seeming; logic to rhythm and to display; the year to the day; the life to the year; character to performance; and have come to know that justice will be done us, and if our genius is slow the term will be long.—R. W. Emerson.

SUBSCRIPTIONS.

The Treasurer of the Unitarian Society begs to acknowledge receipt of the following Subscriptions and Donation:—

For 1881.

BELFAST.

Miss J. E. Bruce, The Farm ...	£0 10 0
Henry Burden, M.D., Alfred Street ...	0 10 0
N. A. Campbell, Donegall Place ...	0 2 6
Miss Coe, Queen's Arcade ...	0 5 0
Herbert Darbshire, Antrimville ...	0 15 0
James M. Darbshire, Kinnaird Terrace ...	1 0 0
Mrs. Darbshire, Do. ...	0 10 0
Miss Darbshire, Do. ...	0 10 0
E. J. Harland, J.P., Ormiston ...	1 1 0
Robert M. Kennedy, Brookvale Terrace ...	0 10 0
John Lees, Lombard Street ...	0 2 6
Miss Lowry, Franklin Place ...	0 2 6
Mrs. Malcolmson, Mountcharles ...	0 10 0
John Montgomery, City View Terrace ...	0 2 6
D. W. Moore, Bridge Street ...	0 8 0
James Moore, Donegall Place ...	0 10 0
Samuel Moore, Lombard Street ...	0 2 6
William Moore, Do. ...	0 5 0
Robert Murray, Albion Place ...	0 5 0
James F. M'Caw, College Square North ...	0 10 0
Mrs. James Nelson, Mountcharles ...	0 10 0
W. J. Pirrie, Queen's Island ...	0 10 6
David Ritchie, Dunville Street ...	0 2 6
G. W. Wolff, Queen's Island ...	1 1 0

And for 1882,

BELFAST.

Miss May, Botanic Road ...	0 2 6
Mrs. Russell, University Terrace ...	2 0 0
Mansell Smith, Belmont ...	0 10 0

GLENARM.

James Lusk ...	0 2 6
----------------	-------

KILLINCHY.

Congregational Donation ...	1 10 0
-----------------------------	--------

ANNIVERSARY ANNOUNCEMENTS

THE ANNUAL SERMONS,

On behalf of the Unitarian Society, will be preached in the

CHURCH OF THE SECOND CONGREGATION,
BELFAST,

On Sunday Morning and Evening, April 23,

BY THE

REV. CHARLES C. COE, F.R.G.S., of BOLTON,

When COLLECTIONS will be made on behalf of the Society. Service at 11-30 a.m. and 7 p.m.

In the AFTERNOON, of the same day, Mr. COE will also preach at MONEYREA for the same Society, at 3 o'clock.

SUNDAY-SCHOOL BREAKFAST.

On TUESDAY Morning a PUBLIC BREAKFAST will take place in the Castle Café, Queen's Arcade, when a Welcome will be given to the visitors, and topics connected with Sunday Schools will be discussed.

Breakfast at 9-30 o'clock. Tickets, 2/6 each.

ANNUAL MEETING.

The Annual Meeting of the Society, will be held in the Rosemary Street LECTURE HALL, on TUESDAY EVEG., at 7 o'clock—the President, T. M'Clelland, Esq., J.P., in the chair.

The Reports for the year will be submitted, officers for the ensuing year elected, and other business transacted.

The Rev. C. C. Coe, F.R.G.S., and other Visitors and Friends will be present and take part in the proceedings.

JAMES C. STREET,
ROBERT M'CALMONT, } Secretaries.

MANURES.

ROBERT M'CALMONT,
AGRICULTURAL CHEMIST,

AND

MANURE MANUFACTURER.

To all who are interested in Farming, it is absolutely necessary that Manures should be genuine, and worth the money paid for them. Having had upwards of Twenty Years' Experience, I can with confidence state that all MANURES Manufactured and sent out by me are tested and analysed, and are what they profess to be.

Potato Manure.

Bone Manure.

Grass Manure.

Grain Manure.

Special Manure.

Superphosphate.

Roofing Felt,

Sarking Felt.

Sheathing Felt,

Inodorous Felt.

Foundation Felt,

Asphalting.

ALL BAGS BRANDED "M'CALMONT."

Office—71 ANN STREET, BELFAST.

AGENTS WANTED.

G. A. SMITH,

(LATE OF GIBSON'S)

Practical Watchmaker, Jeweller, & Optician,

10 CORN MARKET, BELFAST.

Fine Keyless Watches, adjusted for heat and cold, the finest Watches made, I make a leading article by offering at a price that at once commands attention.

A select and general assortment of high-class goods to choose from.

Repairs in all departments executed with great care under my personal supervision.

~~~~~  
A TRIAL SOLICITED.  
~~~~~

G. A. SMITH.

(Successor to the late R. Smith),

10 CORN MARKET, BELFAST.

THE NEW
CHINA and ASSAM
TEA HOUSE.

The best house for really fine Teas and high-class Grocery Goods, at Moderate Prices.

M'GIFFIN, BROTHERS,
TEA MERCHANTS

AND GENERAL GROCERS,
28 & 30 NORTH STREET, BELFAST.
(ONLY A FEW DOORS FROM BRIDGE ST.)

GEORGE GALLOWAY,
11 BOTANIC AVENUE, BELFAST.
House Painter and Decorator.

Imitator of Fancy Woods and Marbles &c., &c.
Designer, Gilder, Glass Embosser, Sign Writer,
Paper Hanger, Stained Glass Painter, &c., &c.
Holder of Five Prize Medals, London and Belfast.

Estimates Furnished and competent men sent to all parts of the country.

GEORGE GALLOWAY, 11 BOTANIC AVENUE
(Late of G. & A. GALLOWAY.)

ALLEN AND JOHNSTON,

(PROPRIETOR, ROBT. S. ALLEN,)

General and Classical Book Printers,

STATIONERS, &c.,

40, 42 UPPER ARTHUR STREET,

BELFAST.

~~~~~  
BOOKS BOUND IN EVERY STYLE, CHEAP.  
~~~~~

THE MISSES COE

Desire to inform their Customers they
have

REMOVED FROM BRIDGE ST.,

To New and Larger Premises,

No. 8 & 10

QUEEN'S ARCADE

DONEGALL PLACE.

Henry Ferguson,
CLOTHIER and OUTFITTER.

*I am now showing a splendid
selection of Goods for*

SPRING,

HAVING A FIRST-CLASS CUTTER,

*Customers may rely on having their
orders finished in superior style.*

8 BRIDGE STREET,
BELFAST.

THE
CASTLE RESTAURANT,
 QUEEN'S ARCADE,
 DONEGALL PLACE, BELFAST.

COFFEE ROOM, LUNCHEON BAR, GRILL ROOM
 ON THE GROUND FLOOR.

GENTLEMEN'S DINING ROOM, LADIES' SALOON,
 PRIVATE ROOMS, SMOKING ROOM,
 DRESSING ROOMS, AND LAVATORIES.

George Fisher, Proprietor.

F. RITCHIE & SONS, BELFAST.

MANUFACTURERS OF

MANURES,

Also ROOFING,

And all other kinds of FELT,

WE beg to state that we are in a position to offer a genuine good Manure, that must produce satisfactory results, We feel that we are warranted in saying so much from the fact of our being the largest and oldest manure Manufacturers in this country, and also from the fact of our being in a position to procure raw material abundantly and cheaply.

Our Manure has always been considered one of the best and most reliable in producing good crops, and we have much pleasure in informing our friends that we have now so arranged our Machinery and Apparatus, that the manufacture is self-acting and uniform, The Manufactured Manure is dry, friable, and of the usual good quality.

Our long-continued experience and knowledge of the chemical composition and value of various materials enable us to select and combine in the most efficient manner, thus producing good and valuable fertilizers.

We profess to manufacture cheap, but not low priced Manures, and from the extent of our production, are enabled to sell at a moderate profit per ton, thus giving to Agriculturalists, Manures second to none in the kingdom, quality and price considered.

The length of time our manures have now been before the public, and the rapidly increasing demand, are the best guarantees we can give of their value, and of the estimation in which they are held.

IF NO AGENT IN YOUR DISTRICT, ORDER DIRECT.

BOOKS.

- SCOTCH SERMONS.** MacMillan & Co. Published at 11/6. To be had at the Depository, 16 Queen's Arcade, for 8/-
- THE STORY OF RELIGION IN ENGLAND.** By Brooke Herford. Published at 5/-. To be had at the Depository for 3/7.
- TALKS ABOUT JESUS.** By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.
- PLAY WITH YOUR OWN MARBLES.** And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.
- JESUS OF NAZARETH.** By Edward Clodd. To be had at Depository for 4/6.
- THE LIFE AND TEACHINGS OF THEODORE PARKER.** By P. Dean. To be had at Depository for 2/-
- STORIES FROM THE LIPS OF THE TEACHER.** By O. B. Frothingham. To be had at Depository for 1/6.
- YOUNG DAYS.** One penny monthly. Last year's volume for 1/2.
- THE BIBLE OF TO-DAY.** By John W. Chadwick, New York, 1879. To be had at the Depository for 6/2.
- THE LIGHT OF ASIA or the GREAT RENUNCIATION.** By Edwin Arnold. Fifth Edition. May be had at the Depository for 2/-
- DISCOURSE ON MATTERS PERTAINING TO RELIGION.** By Theodore Parker. It may be had at the Depository for 1/6.
- TEN SERMONS OF RELIGION AND PRAYERS.** By Theodore Parker. To be had at the Depository, for 2/-.
- STORIES FROM THE BOOK OF GENESIS.** By Richard Bartram. It may be had at the Depository for 10d.
- SPRING SUNBEAMS.**—Second Edition, 1d.
- PHILOCRISTUS.** Published at 12/-. May be had at the Depository for 9/-
- THE LIFE OF JESUS.** For Young Disciples. By J. Page Hopps. May be had at the Depository for 1/-.
- THE FAITH OF REASON.** By J. W. Chadwick. Sold at Depository, for 4/2.
- WHAT MUST I DO TO BE SAVED?** By C. J. Street, M.A. It may be had at the Depository for 1d, and on cheaper terms for distribution.
- TRANSYLVANIAN RECOLLECTIONS.** By Andrew Chalmers. Smart & Son, London. It may be had at the Depository for 2/4.
- RABBI JESHUA : An Eastern Story.** London : C. Keegan Paul & Co. The price of the book at the Depository is 2/10.
- WHAT MUST I DO TO BE SAVED?** By Colonel Robert Ingersoll. Third Edition. price 3d.
- LOSS AND GAIN IN RECENT THEOLOGY.** By Dr. James Martineau. This book may be had at the Depository for 10d ; also, with Appendix for 1/2.
- POSITIVE ASPECTS OF UNITARIAN CHRISTIANITY.** Copies at 1/- each. May be had at the Depository.
- BELIEF IN GOD : AN EXAMINATION OF SOME FUNDAMENTAL THEISTIC PROBLEMS.** By M. J. Savage. May be had at the Depository for 4/6. By post 4/9.

- THE SUNDAY SCHOOL HYMN BOOK.** Third (Revised) edition. London : Sunday School Association. May be had at Depository for 6d.
- LATTER-DAY TEACHERS.** Six Lectures by Richard Acland Armstrong, B.A. London : Kegan Paul and Co. May be had at the Depository for 2/2 ; by post 2/4½.
- WHY I BECAME A UNITARIAN.** By R. Rodolph Suffield, (Third Thousand). May be had at the Depository for 2d.
- THE RELIGION OF HUMANITY.** By O. B. Frothingham. Third Edition. New York. May be had at the Depository for 6/6.
- JESUS OF NAZARETH AND HIS CONTEMPORARIES.** May be had at the Depository for 10d.
- THE LEGEND OF THOMAS DIDYMUS.** By James Freeman Clarke, Boston, U.S. May be had at the Depository for 5/6.
- THE CHRISTIAN RELIGION : An Inquiry.** By Colonel Robert G. Ingersoll. Price 3d.
- REVISED TEXTS AND MARGINS.** By Dr. Vance Smith. May be had at the Depository for 10d.
- SACRED SIMILES.** By P. E. Vizard. May be had at the Depository for 10d.
- STORIES FROM THE LIFE OF MOSES.** By Richard Bartram. May be had at the Depository for 10d.
- SHORT SERMONS TO CHILDREN.** By Three Cousins. May be had at the Depository for 10d. Any book or Periodical may be obtained at the Depository, 16 Queen's Arcade, Donegall Place.

ROSEMARY STREET MUTUAL IMPROVEMENT ASSOCIATION. TENTH SESSION, 1881-82.

The Committee respectfully announce the following arrangements for the remainder of the Session :—
April 24—"A Peep into Constantinople," by Rev. J. C. Street.
May 1—Annual Soiree and Business Meeting.

Nominations for Offices and Committee for ensuing year must be made not later than at the meeting on April 24th.

The meetings are held on Monday evenings at 8 o'clock, in the Rosemary Street Schools.

Admission—To Lectures, Members Free ; Non-Members, Sixpence each ; to Papers, and to Music and Readings, Free.

Members' Subscription, Four Shillings per annum, which includes the use of the Library.

The Reading Room is open daily from 8 a.m. till 10 p.m.

WILLIAM R. STITT }
FRANCIS E. DALE } *Hon Secs.*

NOTE THE NEW ADDRESS—
UNITARIAN DEPOSITORY,
16 QUEEN'S ARCADE,
DONEGALL PLACE, BELFAST.

Any Book or Periodical may be obtained.